

headquarters of the Administration. The manufacture of country spirit gives employment to a considerable number of persons, most of whom are females. At a recent census of the country stills in the district, undertaken by the district officials, the number of stills has been found to be 1,530. There must be at least one person employed at each still, so that the number of distillers is probably not less than 2,000, possibly more. The spirit is distilled both for home consumption and for purposes of sale, in some villages almost entirely for sale. In the Jaintia Hills stock-breeding and dealing in cattle provides occupation for 1,295 people, according to the last census. The cattle are reared in the Jaintia Hills and are driven down to the plains when they reach the age of maturity, where they find a ready market amongst the Sylhetis. Cattle are also driven into Shillong for sale from the Jaintia Hills. Another place for rearing cattle is the Sernship of Nongkhlaw, where there is good pasturage in the neighbourhood of Mairang. These cattle are either sold in Shillong or find their way to the Kamrup district by the old Nongkhlaw road. Cattle-breeding is an industry which is capable of expansion in these hills. There are a few carpenters to be found in Shillong and its neighbourhood. The Khasis are said by Col. Waddell to be unacquainted with the art of weaving; but the fact that a considerable weaving industry exists amongst the Khyrwang villages of the Syntenga, and at Mynao and Suhtnga, has been overlooked by him. The Khyrwangs weave a special pattern of cotton and silk cloth, striped red and white. In Mynao and Suhtnga similar cloths are woven, also the sleeveless coat. In former days this industry is said to have been considerable, but it has been displaced to a large extent of late years by Manchester piece goods. The number of weavers returned at the last census in the district was 533. The Khasis and Mikirs of the low country, or Bhois as they are called, weave cotton cloths which they dye with the leaves of a plant called *u neld*. This is perhaps the wild indigo, or ram, of the Shan settlers in the Assam Valley. The weavers are almost always females. An important means of subsistence is road and building work; a considerable number of coolies, both male and female, are employed under Government, practically throughout the year, in

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of them, more especially when the latter are situated in places 36/
where jungle is dense, and there is fear of attacks from wild
animals. In the Lyrangam village is to be seen a high bamboo
platform some 20 to 30 ft. from the ground, built in the midst
of the village, where the elders sit and gossip in the evening.

All the villages, Khasi, Wai, Lyrangam and Bhoi, rear with 36/
pigs, which run about the villages unchecked. The pigs feed 31/
on all kinds of fish, and in addition are fed upon the wort 27/
and spent wash of the brewings of country spirit, or rice beer,
the latter being carefully collected and poured into wooden
troughs. The pigs are of the usual black description seen in
India. They thrive greatly in the Khasi villages, and frequently
attain extreme obesity.

In the Khasi villages of the high plateaux are often 24/
nowadays potato gardens, the latter being carefully protected 77/
from the incursions of pigs, calves, and goats by dry dikes
circumvented by hedges.

I noticed an interesting custom at a Bhoi village in Nong- 75/
puk of barricading the path leading to the village from the 77/
forest with bamboo palisading and bamboo *chomans de frise* to 76/
keep out the demon of cholera. In the middle of the barricade
there was a wooden door over which was nailed the skull of a
monkey which had been sacrificed to this demon, which is, as
amongst the Syntengs, called *khlem*.

FURNITURE AND HOUSEHOLD UTENSILS.

As in the case of houses, so with reference to furniture, the 352/
influence of civilization shows many changes. The Khasi of
the present day who lives in Mawkhar * has a comfortable house
regularly divided up into rooms in the European style with
even some European articles of furniture, but owing probably
to the influence of the women, he still possesses several of the
articles of furniture which are to be met with in the houses of
those who still observe the old style of living. Let us take 352/
the furniture of the kitchen to begin with. Above the hearth 47/
is slung by ropes of cane a swinging wooden framework

* Mawkhar is a suburb of Shillong, the headquarters station.

It will be seen that in the three years following the earthquake of 1897 the exports fell very low indeed. Since 1901 the trade has been steadily increasing, and the exports of 1904 reached half a lakh of maceles. 251
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It will be observed that there has been some improvement, but the exports are still not half what they were in 1892-93. There are two kinds of sweet potatoes grown in the district, the Guro potato (a *phase Kuro*), which appears to have been introduced from the Guro Hills, and a *phase media*, the latter being distinguished from the Guro potato by its having a red skin, the Guro potato possessing a white skin. These kinds of potato are planted on all classes of land except hill, they do best on flumed and hummocked lands. The yam proper (a *phase elongata*) is also largely grown. The small plant with an edible root called by the Khakis a *culphang* (*Homalium cordata* Hook.), is also largely grown. The roots of the plant after being peeled are eaten raw by the Khakis. As far as we know, this method is not cultivated in the adjoining hill districts. Job's tears (*coix lacrymans-Job*) are extensively grown, and 249
243 are planted frequently with the *culphang* mentioned above. This cereal forms a substitute for rice amongst the poorer cultivators. Maize or Indian corn (a *rice ladra*) is grown frequently, thriving best on hummocked land, and requires heavy manuring; it is grown in rotation with potatoes. Next in importance to rice comes the millet (a *rice*), as a staple of food amongst the Khakis. There are three varieties of millets generally to be seen in the Khaki Hills:—a '*rai-ach* (*Setaria Italica*), a '*rai-chen* (*Paspalum conjugatum*), and a '*rai-trak* (*Echinochloa crusgalli*). U '*rai-chen* is cultivated in rotation with the potato, a '*rai-ach* and a '*rai-trak* are generally cultivated on flumed land, where they thrive well. Millet is sometimes used instead of rice in the manufacture of spirit by the Khakis; 274
a '*rymbai-ja* (*Phaseolus coloratus*), and a '*rymbai itang* (*Glycine soja*) are beans which are cultivated occasionally. Khakis highly prize the fruit of the plantain, which they give to infants mashed up. The following are the best known varieties:—
Ko hait khon, *lu hait vien*, *lu hait kulheit*, *lu hait hemon*, *lu hait shyang*.

* Khaki a *setaria*.

bucket is covered tightly with a cloth so as to be air-tight, and it is allowed to remain in this condition for a couple of days, during which time the liquor has moved out into the bowl. To make *be'nd om* on the material, the rice or millet from which the *be'nd beer* was brewed, is made use of. It is placed in a large earthen pot and allowed to remain there for about two days to ferment, after which the liquor is strained off. *Be'nd beer* is said to be stronger than *be'nd om*. The former is used frequently by distillers of country spirit for mixing with the wort so as to set up fermentation. The people of the high plateau generally prefer rice spirit, and the Wams of the southern slopes of the Khasi and Jaintia Hills customarily partake of it also. The Khasis of the western hills, e.g. of the Nongstoin Santhip, and the Lyngkams, Rhom, Lalingo, and Hachom almost invariably drink rice-beer, but the Syntangs, like the Khasi uplanders, drink rice-spirit. Rice-beer (*be'nd om*) is a necessary article for practically all Khasi and Syntang religious ceremonies of importance, it being the custom for the officiating priest to pour out libations of liquor from a hollow gourd (a *khong*) to the gods on these occasions. As there is no Excise in the district, except within a two-mile radius of Shillong, liquor of both the above descriptions can be purchased and sold without restriction.

According to some Khasi traditions, the Khasis in ancient times used not to drink spirits, but confined themselves to rice-beer. It is only in the last couple of generations that the habit of drinking spirits has crept in, according to them. From Khasi accounts, the use of spirits is on the increase, but there is no means of testing these statements. There can be no doubt, however, that at the present time a very large amount of spirit is manufactured and consumed in the district. The spirit is distilled both for home consumption and for purposes of sale; in some villages, e.g. Mawlai and Marbion, near Shillong, where there are fifty-nine and forty-nine stills respectively, there being a still almost in every house. Mawlai village supplies a great deal of the spirit which is drunk in Shillong, and from Marbion spirit is carried for sale to various parts of the hills. Other large distilling centres are Cherapunji, with forty-seven stills; Jowai, with thirty-one stills; Laithynsew, with fifty-four stills;

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274 Sangwar, thirty-one stills; and Sangthang, thirty-seven
q27 stills.

274 From what has been stated above some idea may be gathered
how very large the number of stills in the Khasi and Jaintia Hills
is. I am not in a position to state with any degree of accuracy
what is the amount of spirit manufactured or consumed in the
area, but it is very considerable. The out-turn of a Khasi still
has been reckoned at from four to eight bottles per day. From
this estimate, and the fact that there are 1,500 stills in the
district, it may be roughly calculated what is the consumption
annually. Practically the whole of the spirit is consumed within
the district. The liquor which is manufactured is far stronger
than the spirit distilled in the ordinary cut-stills in the plains.
273 It has been stated by an expert analyst that the Khasi spirit
915 contains 60 to 80 per cent. of proof spirit, and that it possesses
"an exceptionally nice flavour and taste." The usual price at
which it is sold is 4 to 5 annas a quart bottle, a second quality
being sometimes sold for 3 annas. It will be seen that the
[965] liquor is exceedingly cheap. A Khasi in the village of the
interior can get drunk for 2 annas,* or a quarter of an ordinary
coolie's daily wage. Drunkenness prevails on every market
day at Cherrapunji, Jowai, and other large bairs, and on
occasions when there are gatherings of the people for various
purposes. This cheap but strong spirit is demoralising the
people, and some restriction of its use would be welcomed by
many. In the Khasi Welsh Methodist Church abstinence from
273 liquor is made a condition of Church membership, but the vast
977 number of stills and the facilities with which liquor can be
obtained are a constant source of temptation to the Christian
community, and cause many defections.

GAMES.

976 The Khasis have many games, but their principal game is
archery, this may be said to be the national game, and is a
very popular form of recreation amongst them, the sport being
indulged in from about the beginning of January to the end of

* About threepence.

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quartz, corundum and all the kinds of a stone which is harder
than sand. These essentially various, coloured layers of flattened
laminæ being sand having the right direction is obtained.
The quartz is called by the Egyptians "the yellow" (Khar-ye-sah),
found is washed in various parts, but no place is so good, the sand
is one of the best of the world. The sand is
the best of the world, the sand is the best of the world.
The sand is the best of the world, the sand is the best of the world.

The Iyungans have rice land, they do not hunt again. The
 hunt is learned according to the Khasi method. Game they have
 none, and there are no joint military meetings like those of the
 Khasis. The Iyungans methods of hunting are setting spring
 guns and digging pitfalls for game. The people say that once
 the Government and the Son of Nongpan have prohibited
 both of these methods of destroying game, they no longer
 employ them. But I came across a pitfall for deer not
 long ago in the neighbourhood of a village in the Iyungans
 country. The people declared it to be a very old one: but
 this I very much doubt, and I fear that these objectionable
 methods of hunting are still used. The Iyungans fish to a
 small extent with nets, but their idea of fishing *per se* is almost
 unknown, the custom, an account of which has already been
 given in this monograph. The Iyungans are omnivorous
 feeders, they may be said to eat everything except dogs, snakes,
 the leafed monkey, and lizards. They like rice, when they can
 get it: for sometimes the out-crops of their fields does not last
 them more than a few months. They then have to fall back on
 potatoes and millet. They eat crabs largely, and for
 vegetables they cook wild plantains and the young shoots of
 banana and cane plants. The Iyungans are divided up into
 numerous clans in the same manner as the Khasis. The clans
 are numerous families. The Iyungans have some stories
 regarding the founders of these clans, of which the following is
 a specimen:—"A woman was asleep under a rubber tree in
 the jungle, a flower from which fell on her, and she con-
 ceived and bore a female child who was the ancestor of the
 Nongphihar clan." Some of the stories of the origins of other
 clans do not bear repeating. There do not appear to be any
 hypergamous groups. As with the Khasis, it is a deadly sin to

POPULATION

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There are, in addition, there are a few small buildings at Jowli, in the Jowli Hills, which have been built, after measurement, under the French authorities since the year of 1900. In 1900 the total land revenue amounted to Rs. 100, or £10, Rs. derived from 100 acres. Other small items of revenue are derived from fisheries, forests, markets, and taxes. In 1900 the cost of the fishery would cost Rs. 100, or £10, Rs.; forests produced Rs. 100, or £10, Rs., of which Rs. 100 represents the cost of the expenditure of timber from the Jowli Hills to the District of Jowli. In the same year the cost of the fishery was Rs. 100, or £10, Rs.; but this total includes the cost of postage and telegraph charges, as well as the cost of the cost of the fishery. The cost of the fishery was Rs. 100, or £10, Rs. The charges are sent to the Treasury; there are no bonded warehouses. The same laws are applied only within the limits of the District of Jowli and Chandi Hills, and throughout the Jowli Hills. There are no bonded warehouses in the District, and the free manufacture of country spirit is permitted both in the dependent District and in British territory; what is manufactured is mostly for home consumption. In 1900 there were in all 18 houses in Jowli—2 for the principal officers and householders, 1 each for the principal and domestic, 1 for the principal, and 10 for the principal. The Khadi and Jowli are not allowed to the use of manufacturing drugs, which is confined to the people from the place residing in British territory.

Census, etc.—In the year 1900 there were two Magistrate and Civil Courts in the District. By 1900 the number had risen to four, which continues to the present time. The maximum distance of any village from the nearest court is 12 miles, the average distance is 25 miles. In 1900 one European official was permanently stationed in the District; in 1900, one; in 1900 and 1900, again one. In the last mentioned year the subdivision of Jowli was reported in the Jowli Hills; and there have since been two officers in the District, a Deputy Commissioner at Jowli, and an Assistant at Jowli. The total number of magistrates is three. These figures, of course, are exclusive of the staff of the Local Government, which has been established at Jowli since 1900.

Police Statistics.—For police purposes, the Khadi and Jowli Hills are divided into three following Khadi or police circles, each two outposts:—(1) Jowli, with an outpost at Nongah; (2) Jowli; (3) Chandi Hills, with an outpost at Thirigudi, at the foot of the southern hills.

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